

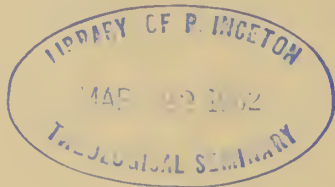
THE CHRONICLE

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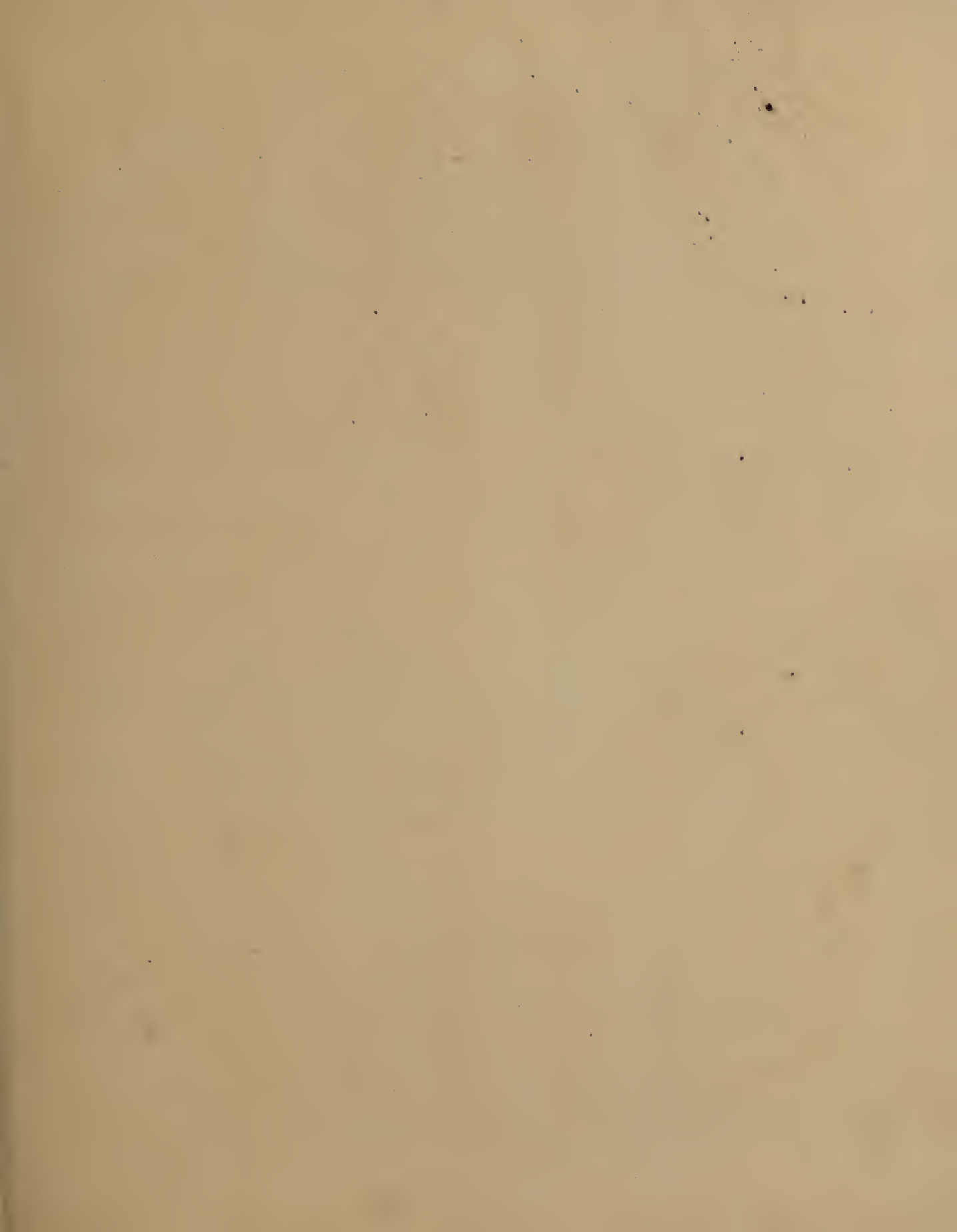


LONDON MISSIONARY SOCIETY

1893



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No. 22.—NEW SERIES.]

OCTOBER, 1893.

[PRICE ONE PENNY.]

TUNING THE PULPITS.

BY REV. J. F. T. HALLOWES, M.A., BIRMINGHAM.

GOOD Queen Bess was an adept at getting her ideas into the mind of the English nation, nor was she very scrupulous as to the way in which she effected this. One of her methods was humorously described by herself in the phrase, "tuning her pulpits." When she desired to impose some feature of her policy upon her not always willing people, she occasionally sent her royal wishes to the clergy throughout the country, signifying her good pleasure that they should be communicated from the pulpit to the various congregations on a certain Sunday. Fully did she believe in the power of the pulpit to propagate ideas.

Would that at present all the pulpits of Great Britain could be so tuned from on high as to give a more frequent and certain sound on the missionary question!

Some change for the better has no doubt taken place since Dr. Morrison, of China, wrote: "It is lamentable to see what a large proportion of the bishops, presbyters, deacons, and people in British churches put themselves quite outside of the missionary concern, and think that they may innocently have nothing to do with it." Now, there are many ministers in all denominations (nor are we Congregationalists an exception to the rule) who can

hardly be said to be quite *inside* the missionary concern, and think that they may innocently have very little to do with it. Our Foreign Secretary, speaking at the Southport Congregational Union Meetings in 1891, said that "he was struck with the remarkable absence of thought about the world in the sermons that he heard." Whatever can be done to stir the missionary interest of our churches by the circulation of appropriate literature among the members, or by working up the anniversary (both of which methods sorely need attention in some of our communions), this is not the chief matter. For, indeed, it is easy to expect too much from such efforts. Many Christians will never read missionary reports and periodicals with sufficient intelligence and earnestness, to fan their feeble spark of interest into a steady burning flame. And the missionary anniversary, which is the one thing that keeps the idea of the evangelisation of the heathen from actually disappearing from the view of many a church, needs the support of frequent teaching from the pulpit to save it from the debility of isolation.

Yes, it is the pulpit which more and more must realise that it may be, and must be, the ceaseless stimulus of missionary zeal in the Church. Writing to me some months ago, our Home Secretary said: "I am continually made to feel that the future of our Forward Movement lies, humanly speaking, in the hands of our ministers."

In the experience of Dr. Pierson, so closely is the enthusiasm of the church for the heathen bound up with the action of its minister, that he does not hesitate to declare that "he has never found a church apathetic to missions if the minister was informed about the work." Therefore, he urges that "ministers should be students of missions, authorities on missions, and leaders in missions."

"Leadership," writes Mrs. Grattan Guinness, "means responsibility. The minister always sets the pace; the people will not move faster than he does. They will never feel their duty unless he presses it home. Hence, ministers must never forget that the fate of heathenism depends largely on their faithfulness." Yet one more witness! Dr. R. F. Horton, alluding to the maintenance of missionary interest, reminds us that "as a Congregational church is constituted, the peculiar impulse to work comes through the pulpit, and whatever does not come through the pulpit is never likely to reach the church as a whole."

Fortified by this fourfold testimony as to the ability and responsibility of ministers to nurture a real regard for the evangelisation of the world among the home churches, I would venture in all humility (as myself needing such admonition) to remind my ministerial brethren of the greatness of our vocation in this behalf and of its high possibilities. Let us study the continuations of the Acts of the Apostles—namely, missionary reports and periodicals—so regularly and carefully that our spirit may "constrain" us as did Elishu's, so that like him we must speak that we "may be refreshed." I am not advocating any increase of ministerial burdens, already often too heavy, when I urge that at least one sermon a quarter should be distinctively missionary in its character. The establishment of a quarterly missionary sermon in our churches would, I am persuaded, be attended by a new outburst of missionary zeal. It would stimulate our own pulpit petitions, it would help to shape the intercessions of our prayer-meetings, it would multiply missionary addresses in the Sunday-schools, it would increase the numbers of our "Watchers' Bands" and of our "Young Men's Missionary Bands," it would tap sources of income not yet touched, and would augment the liberality of those who already give. And, under the influence of such repeated testimony, the vast realm of

heathendom would become a visible fact to the consciousness of the Church, and the sense of the urgency of proclaiming the Gospel in the shadow-lands that skirt Christendom would greatly grow. If, in addition to our own CHRONICLE, our ministers read Dr. Pierson's *Missionary Review of the World*, published monthly by Funk & Wagnalls, 44, Fleet Street, they would find themselves possessed of ample material for their discourses. Why should not Congregationalism be as much a missionary church as is the Church of the United Brethren, whose unique honour it is that one out of every sixty members is at work in the foreign field, and which needs no special Forward Movement, because obedience to Christ's last command has been the law of its church life? If our people are to become equally obedient they must be told their duty again and again. The logic of the inspiring triumphs of modern missions must be frequently pressed home upon their consciences. And as we plead with them to receive God-given truths which have enlarged our own spiritual life, and which we feel can enlarge theirs, so we must entreat them to receive, into head, heart, and life, the great missionary idea in its fulness, certain that, while it will bless millions abroad, it will be an unspeakable blessing to themselves at home.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 12th, 1893.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 61.

The Foreign Secretary introduced the Rev. E. Greaves, prior to his return to Mirzapur; also Mrs. Greaves (who will be remaining at home for the present), Miss Blomfield, of Jiaganj, and the Rev. J. H. Haile, of Madagascar.

The following resolution was passed respecting the late Henry Wright, Esq., J.P. :—

"The Directors have received with very great sorrow the news of the death, on August 3rd, of their much-esteemed friend and colleague for many years, Henry Wright, Esq., J.P. They recall, with thankfulness to God, the fact that it is now upwards of forty years since Mr. Wright became a Director of the Society, having for a long time previously been an active friend and generous contributor in connection with the church at Carr's Lane, Birmingham. In 1861 Mr. Wright became one of the active members of the Board through change of residence to London. From that time until 1887, when he was compelled through failing health to retire from the active duties of the Directorate, he rendered important service in many ways—as Chairman of the Finance Committee, as Trustee, and thrice as Chairman of the Board. His deep interest in the work of

evangelising the heathen, his loving and generous kindness to many of the Society's missionaries, his consecration of time as well as of money to the missionary cause, his practical wisdom in counsel, and his courteous and conciliatory spirit, combined with his devout and faithful Christian character, made him a conspicuous figure in the Society's Board Room for many years, and have left a sacred memory and example for those who have succeeded him. The Directors rejoice that their friend, having been permitted to know the grace of God and to serve Him through a long and honoured life, has entered into the reward and rest which remain for the followers of Christ. They would tender to Mrs. Wright their very sincere and affectionate sympathy in her great bereavement, commending her to the sympathy and comfort of Him who has called His servant home to the full realisation of immortal life. And they would pray that God, in His great goodness, would continue to call out and to qualify many men of a spirit like his whose removal they mourn, to carry on the great work of grace to its final and glorious completion."

The Home Secretary, having stated that E. Cartwright Williams, Esq., who has been for over fifty years an Honorary Secretary of the Society's Auxiliary in Jersey, was about to give up his office, in which he has rendered conspicuous service to the missionary cause, and was going to reside in England, the Board expressed their hearty thanks to Mr. Williams for his long and generous service, and resolved to ask him to accept the position of an Honorary Director of the Society.

The following offers of service were accepted:—Mr. E. F. Wills (son of the Rev. J. Wills, of Madagascar), who has completed half his course of study in connection with the Edinburgh Medical Missionary Society; Mr. J. D. Chatterton, of Nagercoil, as a self-supporting lay agent, chiefly in connection with hospital work; Miss A. S. Cuthbert, formerly of the Free Church of Scotland Mission in Madras (subject to medical testimony); Miss E. E. G. Sadler, daughter of the Rev. J. Sadler, of Amoy (subject to her passing the usual examination); and Miss M. J. Cockerton, of Bromley, as a self-supporting missionary (subject to medical testimony and to her passing the usual examination). Miss C. M. Kerr was appointed to the Tientsin Mission; and Miss Amy J. Harband, B.A., of New Zealand, was appointed to Madras. The resignation of Mr. J. B. Freshwater, who was accepted for service as an artisan assistant missionary in July, 1892, was agreed to.

ALL-DAY WOMEN'S PRAYER MEETING.

AN All-day Women's Prayer Meeting will be held at the Mission House, 14, Blomfield Street, E.C., on Monday, October 2nd, from 10 a.m. to 4 p.m., when it will be merged in the ordinary monthly prayer meeting under the presidency of Dr. R. F. Horton, M.A. We trust that there will be a large attendance, and that friends who live at too great a distance to be actually present will, wherever it is possible, arrange for similar prayer meetings in their own neighbourhood.



FROM THE HOME SECRETARY.

FOUR friends have generously contributed £50 that the imprisoned £50 note may be set free. One more such gift will fulfil the condition imposed by the anonymous donor; in fact, rather less than £50 will serve, for other contributions, amounting to £3, have been received for this fund. I trust some friend or friends may be prompted to finish this matter for us and that in our next number I shall be able to report that the note has been exchanged for gold and applied to our work.

THE mention of money leads me to remark further upon our present financial position, and to beg all our friends who have not yet done so to read and ponder the lessons from our last balance-sheet which are set forth in the September CHRONICLE. We are getting into the thick of our autumn campaign, and it behoves all our auxiliaries to brace themselves up for the serious work of the next six months. There is yet time to make our present year a memorable one in the history of the Forward Movement, through the energy of its faith and the abundance of its works. Let us go forward, as we may, in the assurance that we are attempting what God would have us do, and in the confidence that comes to those who look to Him for the needed strength and wisdom.

THE Centenary Movement has begun. Conferences with our auxiliary officers, and others deeply interested in our welfare, are being held all over the country, and are carefully considering the suggestions made by the Centenary Committee. Our special object, at present, is to show that the first step towards a creditable celebration of our hundred years' work is to complete the Forward Movement, and to *establish* it for the future by securing an adequate yearly income. Why should we not have another year like 1891-2, both as regards workers and means? We sorely need such a year. Many will doubtless remark that the times are bad, and give many proofs of their statement. But as the Centenary is in the air, let us remember the "bad times" in which the Society began its wonderful history. 1793, and many years after, were very hard for all classes of the nation, yet, by faith and self-denial, the great work was then begun. We are, generally speaking, far better off to-day, and if only we have the spirit of our founders we shall quickly, and with comparative ease, lift the Society out of its present difficulty.

REV. T. MANN, our indefatigable agent for the West of England, has met with much success in his endeavours to extend the Missionary Sunday to the evangelistic stations in the

counties which are his peculiar charge. It is only possible to send special deputations to the churches; but he has easily persuaded those that have out-stations to arrange for lay-preachers and others to give their services on the Missionary Sunday in their district a missionary application. In many cases the ministers, whose usual places are filled by our representatives, pay special visits to their out-stations, and set before the congregations the joy and duty of sharing in our world-wide work. This movement may be described as a gathering up of the fragments; but it should be remembered that the fragments are not only money-gifts, but, what is far more precious, the sympathy and prayers of many devoted followers of Christ, who know much of the trials of His service.

MR. HORTON will preside over a Valedictory service in London, on October 12th, in connection with the Autumnal meetings of the Congregational Union. It will not be attended by so large a number of missionaries as were present at Bradford last year; but we are looking forward to a manifestation of the same gracious Spirit as made the Bradford meeting so conspicuous, for we believe He will be with us in power, in answer to the many prayers that are being continually offered at the Throne of Grace.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE Annual Report is now in the hands of contributors all over the country, and is receiving a warm welcome. Several minor improvements have been introduced, all calculated, we think, to make the volume more useful. Even a casual glance at the Report suffices to impress one with the wide-reaching and very varied work the Society is engaged in, while more careful study only serves to strengthen and deepen this impression.

AS will be seen from the advertisements on the wrapper, two new books are to be published by the Society on the 1st of October. One of these—"City, Rice Swamp, and Hill"—belongs to the Missionary Manual Series, and furnishes a bright and interesting record of work carried on in Calcutta and the villages surrounding it. The Rev. W. Johnson, B.A., who is the author, writes with all the authority of a veteran, but with the strong enthusiasm of a young missionary.

THE second book—"From Island to Island in the South Seas; or, The Work of a Missionary Ship"—is a modest little volume which, in a condensed form, gives the history of the Society's ships, and, in connection with it, the story of mission work in the Pacific. The book is specially intended to provide material for addresses and lectures on behalf of the new steamer, whose progress is described in another column.

A SET of slides has also been prepared for lantern lectures on the same theme, and I shall be very happy to book dates for the use of these, or of any other of the sets of slides named in the advertisement on the cover.

WE are issuing another *Young People's Missionary Letter* for gratuitous circulation in Sunday-schools and other young friends of the Society. It was written by Mrs. Haines, of Belgaum, and tells the story of a Hindu boy who became a Christian minister,

With the "Letter" a small pamphlet, entitled *All about Ships*, is also being circulated. This explains the work done by the *John Williams* in the South Seas. Should any Sunday or Mission school be overlooked, I shall be glad of a line asking for a grant.

IN common with all who knew him, I mourn the loss of the Rev. R. Stone Ashton, B.A., who, at a comparatively early age, has been called from service here below to yet more glorious service above. Not only have I a sense of personal bereavement, but I fear that for a time the readers of the CHRONICLE may suffer from Mr. Ashton's decease. From his pen chiefly came those very interesting items of information as to the work of Continental missionary societies which so frequently appeared in these pages. His knowledge of European languages, and his intimate and accurate acquaintance with Continental Protestantism, enabled him to make the most profitable use of the various periodicals and reports issued by these societies, and the readers of this magazine reaped the advantage.

WITH November the *Indian Female Evangelist*—the quarterly magazine that for many years has done admirable work as the organ of the Indian Female Normal School and Instruction Society, now called the Zenana, Bible, and Medical Mission—will be merged in a monthly magazine entitled, *The Zenana, or Woman's Work in India*. The specimen number promises well.

THE article which appeared in the September CHRONICLE, entitled "Some Lessons from the Balance Sheet," has been issued as a leaflet, copies of which I shall be happy to supply on application.

GEORGE COUSINS.

MORAVIAN MISSIONS.

ON June 21st, the present barque, *Harmony*, the fourth of her name belonging to the Moravian Society for the Labrador service, was commended to the Divine protection at the wonted farewell service in the London Docks. A day or two later she started for the 124th annual voyage to that rugged and icebound coast. What a strong encouragement to believing prayer in all that concerns the missionary enterprise is the marvellous mercy vouchsafed to these Labrador vessels through 123 years!

The last Moravian Missions Report contains ample matter for thanksgiving, and abundant evidence that God is still blessing many lands and tribes by this instrumentality. Three hundred and ninety-two missionaries (209 brethren and 183 sisters) are at work in the 21 mission provinces. They occupy 122 stations with 25 filials. Thus the force in the field has this year increased by fifteen.

Three of the missionaries have died during the year under review: August 1st, 1892, at Genadendal, Brother W. Th. Bauer, the superintendent of the Western Province of the South African Mission—a veteran grown grey in a service where he was held in high esteem; October 9th, 1892, at Friedensfeld, St. Croix, Brother Paul Thompson, a useful native minister of our West Indian Mission; April 27th,

1893, at Quamwatla, the Moskito Coast, Sister Agnes Colditz, the beloved wife of a young missionary, who for the second time has lost the partner of his life and labours among the Indians.

During the same period, 36 have been called to the honoured service—14 brethren and 22 sisters. The latter include not only wives of missionaries, but sisters who have gone out distinctly for woman's work in the field. Several unmarried women are engaged in the Alaska Mission, and, lately, Sister Lydia Kant has been called to Leh, in Lesser Tibet, with a view to Zenana work there. One or two of these have had training as nurses.

The number of persons under the direct spiritual care of the missionaries is 91,844, or 1,300 more than was quoted in last year's statistics ; and there are 22,129 day-scholars.

In spite of the fact that new and expensive work has been undertaken, the expenditure of 1892 has only exceeded the year's income by about £45. This small deficit was more than provided for by the surplus left over from the previous year's accounts.

When we add that the review of the various fields tells of the Divine blessing crowning the faith, patience, and devotion which animate the missionaries in the older and the newer fields, it will be seen that this annual report of the Mission Board does indeed afford ample matter for praise.—
From *Periodical Accounts*.

A PLEA FOR THE ZENANA MISSION.

A NATIVE woman, with a bright, earnest face, said to Mrs. Parker, of the Benares Mission: "Oh! tell us again who He was, and tell us slowly, for we forget so soon."

Tell us again, dear lady! tell us again of Him,
The Man you call Christ Jesus, who takes away our sin ;
Tell us how we can love Him, and who He was, and where
The place of His abiding, and how we can get there.

Oh! tell us all about Him, and where His place of rest,
And what the work He doeth, and whom He loveth best ;
And can *we* go unto Him and see His beauteous face ;
Or will He come unto us with messages of grace ?

Oh! tell it very slowly, that we may "take it in,"
Our minds are dull and heavy, our hearts are full of sin ;
We never heard such tidings of gladness and of rest,
Our hearts would bound with pleasure if we such Friend
possessed.

Alas! how little know we, how soon we all forget,
How great soe'er the tidings they pass away 'mid fret,
And toil, and burden of our down-trodden lives ;
Oh! lift us, lift us, sisters, as mothers and as wives.

We need the Living Fountain, oh! put us on the track ;
We need the Bread of Heaven, O, sisters, hold not back ;
Pray much for wakening India, pray much, O, sisters, dear !
And visit our Zenanas with words of hope and cheer.

We look to you for knowledge, to ope the door of hope,
For we in our born-blindness after the light must grope ;
If He can scatter darkness, and ignorance, and sin,
Oh! open wide the gates of hope, and let us enter in.

O, sisters! we are perishing, our hearts are hungering sore,
Oh! give us of the Bread of Life, that we may want no
more ; [need,
Have pity, in the name of Christ, on our dark souls' great
And help us from the depths of night to find our Light
indeed. (MRS.) H. D. ISACKÉ.

THE GILMOUR MEMORIAL BUILDINGS.

WHILE the response to this appeal has been prompt and generous in many quarters, Mr. Lovett ventures to point out that the contributions already received or promised, even *including* the munificent gift of £100 with which the appeal was started, do not yet quite reach half the amount required. He hopes that many who are, doubtless, intending to have a share in this good work will kindly forward their donations as soon as convenient. The following is a complete list of the contributors up to September 15th:—

	£	s.	d.
A Friend	100	0	0
Miss Gowan	5	0	0
J.	0	10	0
Mrs. Webster	0	5	0
James Cullen	15	0	0
W. Harvey	5	0	0
John Orr, jun.	5	0	0
Mrs. Cummings	0	5	0
C. F. Foster	25	0	0
Mrs. Barrett	1	0	0
Dr. Macdonald	1	0	0
J. Gowan	2	0	0
F. J. Butcher	1	1	0
J. Wycliffe Wilson	1	0	0
N. Macintosh	1	0	0
Mrs. Meech	0	5	0
Susanna Clear	1	0	0
Miss J. Cullen	5	0	0
Arthur Black	1	1	0
Rev. W. Blair	0	5	0
Miss Phoebe Blyth	2	0	0
Anna L. Stuart	1	0	0
Mrs. E. Best	1	1	0
H. K.	0	5	0
Rev. H. G. E. de Dalmas	2	0	0
Annie M. Heriot	0	10	0
Miss A. C. Hamilton	0	5	0
Sympathiser	0	10	0
Mrs. Baxter	10	0	0
Total	£188	3	0

THE STEAMER "JOHN WILLIAMS."

READERS of the CHRONICLE, equally, we trust, with those of the *Juvenile*, will be interested to hear of the progress of the new ship, and will welcome an engraving showing what she will be like when finished.

As previously announced, this *John Williams* (No. '4) is being constructed from plans and specifications prepared by Mr. G. S. Goodwin, of Liverpool. A contract for their execution has been signed and the work of construction commenced. Messrs. R. Napier & Sons, of Glasgow, are the builders, and by the end of the year the steamer is to be finished. She will have cabin accommodation for six married missionaries, and for fifteen native teachers and their wives; will be provided with masts and sails of such dimensions as

The keel was laid, and the plates which extend between the inner and outer bottom, to give a means of ballasting and greater safety in the event of damage to shell or skin of vessel by grounding or otherwise; while in the other departments the material is coming in—such as steel for shell and internal parts of boiler and engines; the patterns for the engines, many of which are out at the foundry, having castings made from them.

"At the time of going to press (middle of September), the skeleton of the ship is altogether, the ribs or frames, the floors or ribs in the double bottom, and the beams for carrying the decks; also the stern frame where the propeller revolves, and the cutwater or stem.

"Then the plates to make the boiler are bent to the circle required, and many of the smaller parts shaped. As to the



THE PROPOSED STEAMER.

to allow her to rely on them alone on the longer stretches when the wind is in her favour, but will also have full steam-power for use when the wind is against her, and for her special work of island visitation. To reduce the heat which is characteristic of a steamer as compared with a sailing vessel—a consideration of no little importance to health and comfort when all her voyaging will take place in tropical regions—the cabins are to be on deck, and the electric light is to be introduced. She will thus be well adapted for her mission.

A friend who visited the builders' yard in the middle of September, writes:—"No. 437 (the title of the ship in Messrs. Robert Napier & Sons' yard) is beginning to take shape, as shown in the accompanying photos of 20th August.

engine, the first large casting of the foundation is cast. Altogether, about one-fourth of the work is done. What about our share? "A RIVET."

NOTE.—The *John Williams* is now visible in the yard. Going down the River Clyde, it is the first in Messrs. Robert Napier & Sons'.

The Directors are appealing to their young friends and helpers everywhere, and look for a hearty response. They also bespeak the sympathy and co-operation of all Sunday-school superintendents and teachers, the presidents of Bible-classes, Christian Bands, Societies of Christian Endeavour, and other workers with and for the young. Never have they asked so much at the hands of their young helpers, but never has the interest and readiness to help been more marked than now.

WELSH MISSIONARIES.

THE EARLY MISSIONARIES OF MADAGASCAR.

VI.

BEFORE proceeding to deal with the last days of these missionaries, there are one or two facts of interest which must be mentioned.

The Seminary, presided over by Dr. Phillips, from which the four early missionaries went out, was known as "Ysgol Neuaddlwyd"—"The School of Neuaddlwyd." It was not known by this name because it was at Neuaddlwyd, but because Dr. Phillips was the pastor of the neighbouring church of that name. Dr. Phillips lived on a farm called Penybanc, some distance from Neuaddlwyd. On this farm, a little way from the farmhouse, a thatched building was erected to serve as the schoolhouse. This was the Seminary of Neuaddlwyd. It has recently been repaired, and is now occupied by some of the descendants of the learned Principal. It is now, and has for many years past, been known as "Ty'r

Ysgol." An engraving of the old schoolhouse occupies the first page in the last volume of "The History of the Independent Churches of Wales," edited by the late Rev. John Thomas, D.D.

The other point was referred to by Rev. G. Cousins, the editor of this magazine, in the interesting speech made by him in English at the Welsh Missionary Meeting, held during the last May Meetings, in the Welsh Chapel, King's Cross, London. When David Jones went out to help the first David Jones and David Griffiths, he altered his surname into Johns, in order that a convenient distinction might be made between himself and the senior missionary. The Malagasy, however, never fell in with this arrangement. They distinguished them by a much more simple and natural method. Even to this day David Jones is known among

the Malagasy as "long Jones," and David Jones (David Johns) as "short Jones," from the difference in their stature.

DAVID JONES.

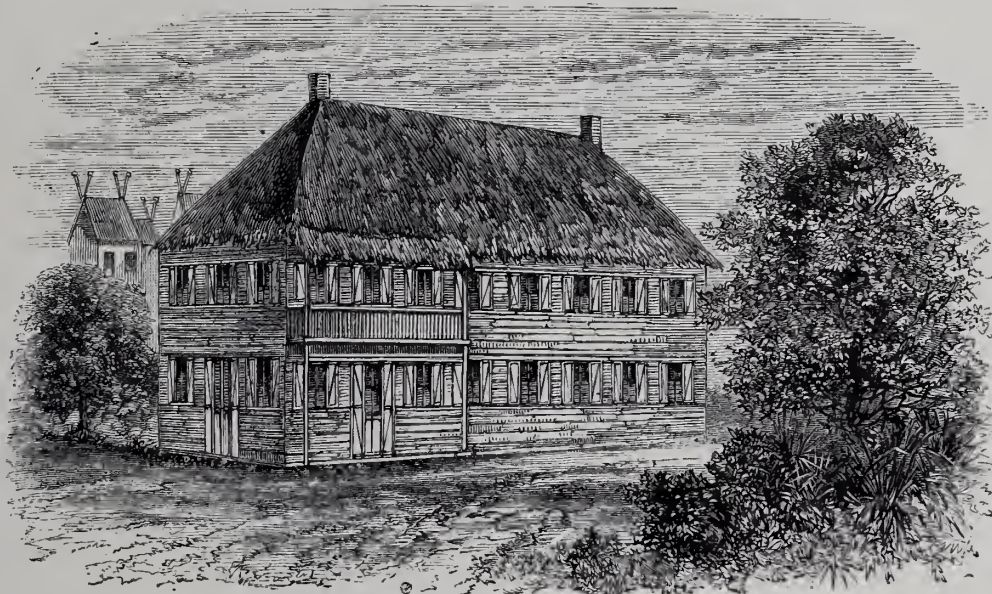
This missionary, who together with Thomas Bevan, first landed on the island and began the noble work, died in the Mauritius, May 1st, 1841.

DAVID GRIFFITHS.

After having endeavoured in vain to help the fugitive Christians, some of whom, he thought, might be living on the western coast of the island, he finally gave up all hope of being able to render any further direct spiritual help to the Malagasy Christians, and arrived in England in 1842.

After his return home he was most industrious in every good work. He established the Congregational church in

Hay, Breconshire, and built a chapel which cost £1,100. Afterwards he settled at Knighton, in Radnorshire. He then assisted Rev. Joseph Freeman in bringing out a new and improved Malagasy translation of the Bible. Before the work was



FIRST MISSION CHAPEL IN ANTANANARIVO.

completed Freeman died, and the translation was finished by Griffiths. He removed to Woodbridge in order to be near Rev. T. W. Mullen, M.A., Superintendent of the Translating and Editorial Department of the British and Foreign Bible Society. There he lived for five years. His health failed and he went to Machynlleth, his wife's home, where he worked until the very last on behalf of every good object in which he was interested, and especially to promote the interests of the Christians of Madagascar. As a worker he was most indefatigable. He was among the most diligent and industrious of men. He could preach in three languages—Welsh, English and Malagasy—and had a fair knowledge of Latin, Greek and Hebrew; in addition to this he had some acquaintance with Chaldean and Arabic. As a preacher he was wanting in imagination and pathos. The

amount of work done by him in all directions was enormous. He translated many works into the Malagasy language; among them being "The Anxious Inquirer" and "Come to Jesus." He corrected former translations of "The Pilgrim's Progress" and the Bible, and corrected and enlarged the English and Malagasy dictionary, and also the Malagasy and English dictionary. He was the author of several books, among them being the "History of Madagascar," written in Welsh. A large proportion of the profits of this book was given by him to the persecuted Christians.

To him belongs the honour of having formed, in 1831, the first Christian church in Madagascar, and also of having completed, in conjunction with Rev. David Jones, the first Malagasy translation of the entire Bible. He entered into his well-earned rest on the 21st of March, 1863.

DAVID JOHNS.

Mr. and Mrs. Johns, together with the six refugee Christians that had reached this country with them in 1839, settled down at Walthamstow, near London, where Rev. J. J. Freeman, who had been a fellow-labourer in Madagascar, and was now one of the secretaries of the London Missionary Society, was pastor of a large and important church. There Messrs. Johns and Freeman wrote a "Narrative of the Persecution of the Christians in Madagascar," up to date. This book was published in 1840. In the same year there was published in Llanelly, in paper cover, a book on the same subject written in Welsh by Mr. Johns. To a great extent the two books are one and the same, except that they are written in different languages, and the information on certain points is more fully given in the English edition. The English work, published when the persecution was at its bitterest, closes with these words, "*The blood of the martyr is there, the pledge of the Saviour's watchful care and the seed of the Church. The prayers and tears of many water it. The harvest will come, and Madagascar will be added to the Kingdom of our God and of His Christ.*" The present condition of the Mission in Madagascar proves how far that prophecy has been fulfilled. This book had a wide circulation, and excited intense sympathy with the persecuted Christians. This was greatly increased and intensified by the visits which the refugees, with Mr. and Mrs. Johns acting as interpreters, made to a large number of the churches in England and Wales. But Mr. Johns felt that his true place was at the post of danger and duty in Madagascar. His idea was that it would be possible to carry on missionary work in some parts of the island, not under the authority of the persecuting queen, and that these might be sanctuaries to which the persecuted Hova Christians could flee from the Central Province. Having obtained the permission of the Directors to attempt fresh work in these new districts, he sailed from England, accompanied by Simeon, one of the refugees, and arrived at Port Louis, Mauritius, January 13th, 1841. Mrs. Johns, and the remaining four refugees (Joseph, James,

David, and Mary), arrived in Mauritius in January, 1842. One of the fugitive Christians had died during their stay in England.

The part of Madagascar selected by the brave missionary for this fresh attempt was the north-west district, occupied by the tribe of Sakalava, who had never been subdued by the Hovas, the ruling tribe of the island, over which the cruel queen reigned. He lived for a time among these people, and, whilst teaching them, he attempted to open up communication with the unfortunate Christians of the capital. Like all the sea-coasts of Madagascar the place was very unhealthy, and the lonely missionary was struck down by fever. Whilst the fever was at its height, a report reached the village to the effect that Hova soldiers were approaching it in order to attack it. Mr. Johns was too weak to be removed, and for some hours he was left alone in the village, the inhabitants having fled to a place of refuge in a neighbouring forest. When it was found that the soldiers had marched in another direction, the Sakalavas returned to minister to the sick missionary, and, as soon as he was a little stronger, they removed him to their place of retreat. Mr. Johns felt it necessary that he should return to the Mauritius, in order to regain his strength. In a letter from Mauritius, dated February 7th, 1842, he gave an account of his work and of his voyage:—"While in Ambongo, we had several of the subjects of Ratafikandro, the king of the country, and of a neighbouring chief, Rabohy, learning to read and write. Rabohy said, repeatedly, he would give us as many children as we could teach, and he sent three of his granddaughters to us, who made, before I left, good progress. We had numerous religious conversations with the people, and some of them occasionally united with us in family worship. We made every inquiry in Ambongo about the persecuted Christians who were supposed to have fled there, but we could not find that one of them had ever come to that part of the island. If the Christians were to go there now, I believe they would not only be protected but treated kindly for our sakes. Indeed, from what I could learn, I have no doubt we could easily establish schools on the western side of the island, from Ambongo down to Cape St. Mary, so that a more extensive field of missionary labour is now open in Madagascar than has ever been before.

"I left Nosibe, on December 5th, on board a small schooner bound with a cargo of rice to Mauritius. On the 8th of December, we sailed from the beautiful island of Minow; but, in two or three days, the captain found that his water was falling short. I cannot describe our sufferings during the whole of this month. The weather was exceedingly hot, and we had nothing on board to eat but very bad salt beef and rice boiled in salt water. During the month I had several fits of fever, which produced great thirst. I more than once offered a shilling for one bottle of water, but no one on board was disposed to sell his petty share. However, the Malagasy labourers, though almost dying of thirst them-

selves, offered me a mouthful of water from their bottle several times. I was in misery on board this vessel, and things were growing worse and worse, so that I was induced to abandon her and take my chance to get down to Vohimarina by land. I found a vessel sailing for Mauritius the day after my arrival there, and reached Port Louis in twelve days." He reached Mauritius in January, 1842.

Mrs. Johns was not idle during this time. She devoted herself to the spiritual welfare of the Malagasy living in Mauritius, and in this was effectively helped by Rafaravavy, one of the refugees, who had also set her heart on helping Mr. Johns in his work in the north-west of the island.

Soon after Mr. Johns had arrived in Mauritius, the fever again so severely prostrated him that it seemed to his friends it would be impossible for him to return to his beloved work. Once he lay for several hours quite unconscious, and his death was regarded as imminent. His wife, who was all along in the fullest sympathy with his work, was sitting by the bedside watching him hour by hour. At last he opened his eyes and seemed to be reviving. When strength was a little restored, the loving wife suggested that the invalid should relinquish the thought of returning to Madagascar. His reply came in feeble tones, but in firmness of spirit: "Mary, you don't know how it grieves me to hear you say that. If I had a thousand lives I would willingly lay every one of them down for Madagascar."

A few months after this, the devoted missionary, thinking that his health was sufficiently restored, set sail once more for the north-west coast of Madagascar. He took with him Joseph, one of the native Christians who had been with him to England. They reached Nosibe, an island lying off the north-west coast of Madagascar. Here he was again attacked by fever, and gradually sank. A French merchant, in whose house he resided, did all he could to minister to his comfort, and his faithful and affectionate companion, Joseph, was always by his bedside. A few hours before his death, he lifted himself up in bed and said, in his delirium: "Look, Joseph! Here is a vessel driving upon the rocks, and it has a number of Malagasy on deck, who will be all drowned. Let us hurry down to the beach and save them." "My father," said Joseph, "you are always thinking of others and not of yourself." Soon afterwards, the gentle heart, brave in the discharge of duty, ceased to beat. This was on the 6th of August, 1843.

The *Mauritius Watchman* of November 23rd, 1843, in the course of a well-deserved tribute to his character and labours, said: "Like a faithful soldier he died at his post, and is gone to receive the reward promised by a faithful Master. But one opinion can be entertained respecting the departed missionary; that for singleness of purpose, and uprightness of character, he could not be surpassed. He lived for the Madagasee—he died for them. Free from every particle of pride of colour, or any other kind of pride, and peculiarly affectionate in his manners, the natives of Madagascar felt

him to be their friend, and loved him as their benefactor. No missionary, we believe, ever more readily or deservedly won their affections, and many hundreds of hearts in Madagascar will bleed as over a brother or a father fallen in battle, when they hear of his decease."

Sir John Marshall, Commander of H.M.S. *Isis*, in a letter written to a friend at Cape Town, said: "The French authorities were kind to him, and soothed his bed of sickness by every attention in their power. He died unattended by any friend, kin, or countryman—if I except his two Christian Malagasy servants. They, with the French officers and residents, though few in number, procured him decent burial and followed his respected remains to the grave, which the French afterwards enclosed with a strong palisade fence. They promised me they would plant four trees at the angles of the enclosure. The French would not receive any remuneration for funeral expenses. I immediately adopted the erection of a tablet to the memory of poor Johns, and having procured a large and heavy block of beautiful hard-wood, I had it handsomely carved and ornamented, with a suitable inscription carved in large letters. I sent it to Nosibe in a French brig of war from this (Mauritius)."

These words among others are inscribed on the tomb:—

SACRED

TO THE MEMORY OF THE REVEREND

DAVID JOHNS.

* * * * *

"The French authorities humanely soothed his sufferings by their attentions, and finally followed his remains to the grave.

"This tablet was erected by Capt. Sir John Marshall, of H.M.S. *Isis*, from regard to the memory of a conscientious good man, whose amiable disposition caused him to be universally beloved and respected."

It is pleasant to think that some of the descendants and of the kindred of these early missionaries of Madagascar are diligent workers to-day in Christian churches and missions. One of the grandnieces of David Jones is married to one of the present missionaries of Madagascar; many of the relatives of David Griffiths are known for their devotion to Christian work, among them being Rev. David Griffiths, of Troedrhiwdalar, Breconshire, Secretary of the Brecon Memorial College; in Cardiganshire and other parts of the land the descendants and relatives of David Johns are earnest workers for Christ, among whom may be mentioned his son, Rev. James Johns, B.A., the respected Congregational minister at Totnes, and Alderman D. Edgar Jones, M.D., J.P., whose home in Cardiff has always been open to receive with warm welcome the heralds of the Cross from all fields of missionary labour.





THE vacancy occasioned by the death of the venerable Bishop Crowther has been filled up by the appointment of an English bishop assisted by two African brethren. This arrangement, made by the Church Missionary Society, arises from the strong conviction that, for the regeneration of Africa, African and Englishman must work together, that neither can do without the other, but that, by brotherly co-operation they can accomplish much. The Bishop, Dr. Joseph Sidney Hill, and his two assistants, Dr. Chas. Phillips and Dr. Isaac Oluwole, were consecrated on June 29th in St. Paul's Cathedral.

BISHOP TUCKER, of Uganda, is again on his way to England.

THE Armenian Bishop of Smyrna has just published a book on Pastoral Theology, which is said to be Evangelical in tone, and quite similar to the volumes on this subject issued by Protestant authors. We agree with the *Missionary Herald* (A.B.C.F.M.) that this is a most hopeful sign.

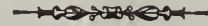
IN that magazine, Dr. H. H. Jessup, of Syria, gives a few statistics as to mission growth in the Holy Land within the past eleven years which are quite encouraging. Within these years, since 1881, the number of Protestants in Syria and Palestine has increased from 6,311 to 8,593; the communicants from 1,693 to 3,974. Foreign labourers have increased by 46, and native labourers by 59. Within the eleven years there has been an increase of 4,213 in the number of pupils in the Protestant schools, making the present number in these schools 18,837. This growth has taken place in spite of all the obstructions placed in the way of truth by officials and by hostile ecclesiastics.

THE Old Calabar Mission of the United Presbyterian Church has lost two of its workers by death—Mr. J. Murdoch Ross, who had but recently joined it, and Mrs. Cruickshank, whose work among young people was full of encouragement and promise.

THE National Bible Society of Scotland has made a new departure of the greatest interest and significance in connection with Bible circulation in China. This is the production of the Gospel of Mark in Chinese, with explanations calculated to make the narrative intelligible to the people of the Celestial Empire.

THE *C.M.S. Gleaner* for September contains a graphic illustration, pictorial and letterpress combined, of "Hook-swinging as recently practised at a Hindu Festival near Calcutta." By swathing them in bandages, the hooks were kept out of sight, and

the victim (a poor wretch of the lowest caste, well paid for his sufferings, and liberally supplied with drink and narcotics) was made to appear as if simply suspended by these bandages; but closer inspection showed two steel hooks, which were passed through about two and a half inches of the skin and flesh of the man's back.



A DAY OF SPECIAL GLADNESS AT BENARES.

SUNDAY last, August 6th, was a day of special gladness to us here, for after a long season of trial and examination, we, on that day, admitted to baptism three adult persons—a Mohammedan and his wife, and a Hindu. The church was well filled with a most sympathetic congregation, many Hindus and Mussulmans being present, and the service was manifestly a means of grace to us all. Each of these three cases is interesting.

The Mohammedan is about fifty years of age, not well educated, but able to read and write his native Urdu. By trade a calico printer, he worked in his shop open to the roadway, near the centre of the city. A New Testament fell into his hands, and, being a thoughtful man, he not only read but pondered on its contents. Before he had made up his mind as to the truth or otherwise of Christianity, it had been discovered by his relatives that he was wavering, and he soon had to decide between giving up his search for truth and getting a livelihood. As he still persisted in his study he was turned out of doors, and his wife, though an ignorant woman, yet, from love of her husband, followed him. They found shelter for a few days with a family who had left Mohammedanism some time before, and by these were brought to our notice. It was impossible for him to follow his trade, not only because of the prejudice aroused against him among his co-religionists, but also because the implements, such as printing blocks, stamps, &c., which he formerly used, were the property of his family, and when he left them he had to relinquish his right over them. For six months he and his wife were placed under Christian instruction, and it was clear from the first that they both were in earnest. The man, though not young, studied most assiduously, and also took pains to instruct his wife. She, on her part, though she did not know a letter of her language, very soon had a clear knowledge of the fact of Christianity. But the most satisfactory feature in their development was the bright Christian experience which they began to manifest. It was most marked in the case of the wife. On her simple mind the sweet story of Jesus had an almost immediate effect. She had followed her husband from a sense of wifely duty, but soon she found herself drawn after Christ. When the time came to examine them with a view to baptism, we were all impressed with the very clear testimony she was able to give of a real change of heart. There was a simplicity and sincerity about it which was quite touching. Her husband

had had greater difficulties to encounter, but he had reached smooth waters at last, and his testimony was very clear. He had felt his need of a Saviour, and had found in trusting in Christ a peace and satisfaction which he had not known before. We heard that more than once he had been called on to bear testimony to the faith that was in him. On one occasion a company of his relatives and former companions had visited him, and in the long argument which ensued he had spoken out boldly for his Lord. The change in the appearance and bearing of both man and wife during the six months of their probation was noticed by many. They came to us dejected and doubtful, with a settled—almost sullen—expression of determination stamped on their faces. They had loosed from their old moorings, and had not yet found another port. But, as time went on, their new experiences manifested themselves in a more cheerful, open, and responsive manner, and it was evident to all that they knew the joy of believing.

The Hindu is an equally interesting illustration of quite a different set of influences. He is a young man of about twenty-six, a Bengali, born and brought up outside Bengal. He was trained in a mission school in Lahore, and distinctly traces the influences which have finally led him into the fold of Christ to the teaching he received in that school. Further, his father, he says, was a secret disciple, and from him the son heard and learnt much of Christianity. His father, however, died without confessing his belief, and the son, careless and irreligious, married and settled down as a nominal Hindu. His wife, however, was an educated woman, and often during her lifetime urged him to look into this matter of the truth, or otherwise of Christianity.

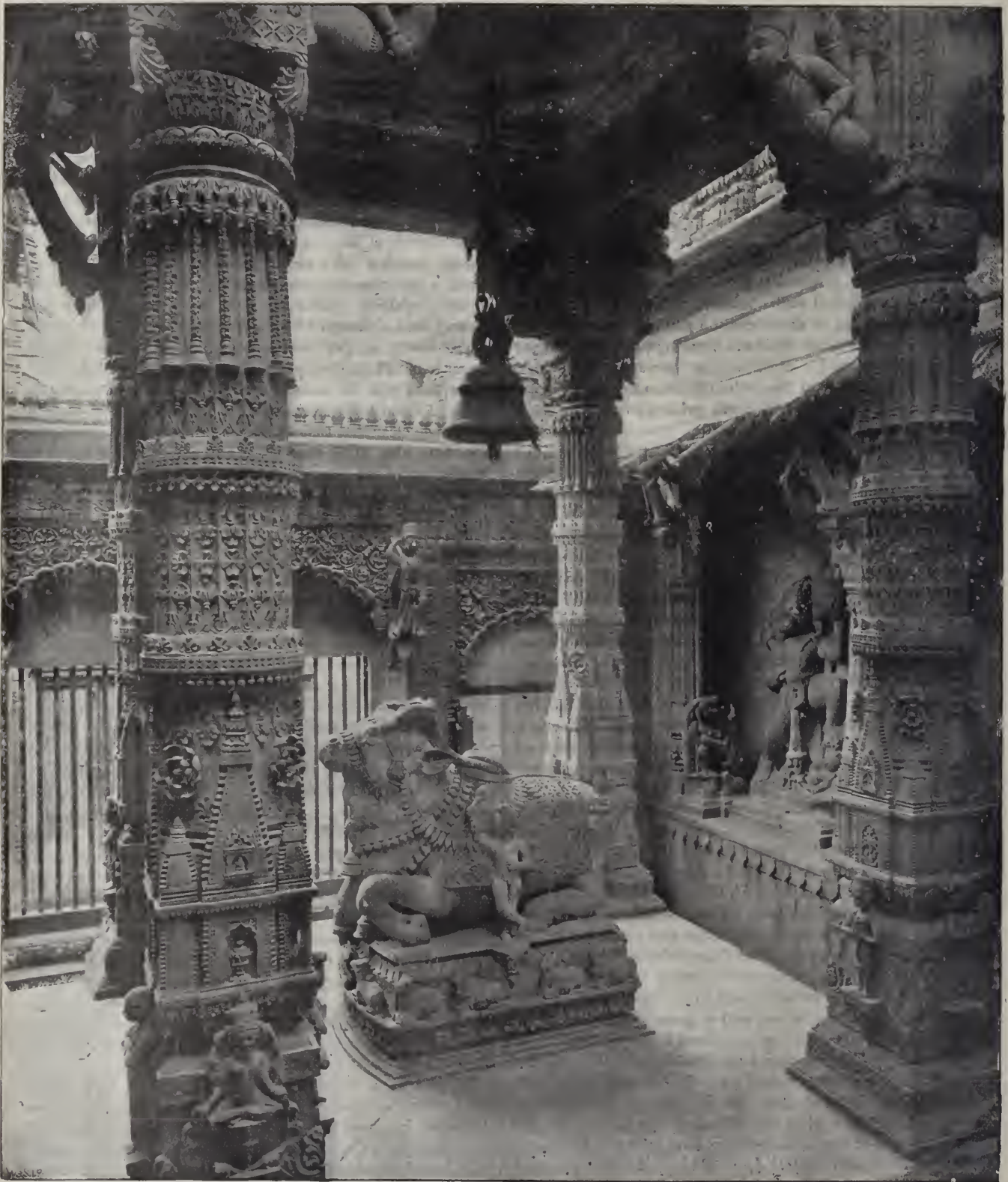
But this good influence also failed to make him take a decisive step; and, when his wife died, he soon after married an ignorant woman who showed no interest in anything but her traditional faith. Still, the old leaven worked, and when, for a time, he was out of employment, he felt himself drawn once more to the thought of religion. His wife had left him, and was living with some of his relatives, and he was alone, living partly on the bounty of an uncle, and on a small sum he received as the rent of a house which had come to him from his father. It was at this time he met with one of our catechists. The man was preaching in the open street, and was as usual being "heckled" by a few Hindu youths. The young man coming up felt drawn to take the side of the preacher, and so an acquaintance sprang up. His address was taken, and a promise obtained from him that he would give the preacher other opportunities of conversation. But he was lost sight of, and, after waiting some days, the catechist went to look for him, found the house occupied by strange people, and was just turning away disappointed, when the hubbub of the inquiry aroused the attention of the young man, who was living in a secluded room of the house. When he came to me, I found his mind filled with a perfect jumble of ideas. He was evidently an

earnest seeker, but he neither knew what he wanted nor how to go about getting it. It was interesting to find that all he knew of Christianity he had obtained from the Bible, and from two English books left him by his father. They were a volume of Robertson's Sermons, and a bound volume of a simple Christian magazine. He knew English well enough to converse, and Mr. Theobald kindly undertook to teach him in part. The six months of his preparation was a period of rapid growth in his case. There were times when one grew almost hopeless with him. There was a crudity, and, at times, a grotesqueness about some of his ideas which were almost appalling. Little by little, however, his mind has cleared, and, although he cannot be said to have a complete apprehension of the facts and verities of Christianity, he seems to us to have clearly passed from darkness to light. For some time past he showed a great desire to be baptized, from an idea that it was necessary to salvation; but when it was made clear that that was an unscriptural view, and that the true idea of it was a great opportunity for a public confession of an inward and spiritual change, he began to look forward to it with no less eagerness, though with a different purpose.

He was much troubled about his wife, and for a long time delayed telling her of his changed mind. His idea was that he might drive her from him by a sudden confession; and, as the first steps had been concealed from her, the task of telling all grew daily greater. At last he told her, and, though she professed great horror, and refused to eat with or touch him, still she continues to meet him, and he has hopes of winning her ultimately. He also, like the man and wife I have mentioned, has happily come to a state of peace, which is clearly marked in his bearing and manner. When, on Sunday afternoon, they stood up and were asked a few simple questions as to their faith and Christian experience, this young man answered with a clear countenance and an evident joy, for he regarded it as an opportunity to bear witness for his Master.

There was one other little part of the ceremony which was to some the most touching part. The man and wife have one child, a little girl of two years, who was held in the arms of the father during the ceremony. When the three adults knelt down and received the baptismal sprinkling, the little mite sat up erect, bright-eyed and observant, and, finding herself passed over for the moment, she raised her hand and patted her own head in a way too emphatic to be mistaken. I need not say that the little one was not passed over, for, in the end, she had her way, and received the sweet and honoured name of Miriam.

There is much to encourage us as we think of these three—nay, four—people. Surely this young Hindu, bearing in his heart for years the seeds sown in a mission school, and revealing the effect of Christian teaching, not only in himself but also in his father and his first wife, both of whom Christ counted though man could not, is a thrilling testimony



A TEMPLE AT BENARES.

to the value of the far-reaching influence of the teaching in our mission schools. And his meeting with the open-air preacher bears no less testimony to the need of maintaining that branch of our work, and supplying it with men intelligent and enthusiastic. The man and his wife show us after all how, apart from these two great branches of activity, there goes on the silent influence of God's Spirit, using the Bible, now so widely known, and the simple ministrations of poor believers (for these two were greatly helped and encouraged by their Christian acquaintances) to effect the same great purpose. We in Benares are thanking God and taking courage, and our one desire now is to nourish into usefulness and spiritual strength those who have been committed to our charge. He who has, by His Spirit, called out these three souls and bound them to Himself, will, we are convinced, win to Himself yet more in Benares.

ARTHUR PARKER.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

AN EARNEST OLD WOMAN. A MOST interesting case has occurred at Hong Kong illustrating once more the value of medical work as an evangelistic agency. Rather more than a year ago, a poor old woman, with arms in a terrible state with skin disease, was, for many weeks, in the Alice Memorial Hospital, and was cured. While there she was carefully taught by Miss Field. Towards the end of the year she fell and broke her leg, and was in the American Presbyterian Mission Hospital, at Canton, for many months. There the good work already begun was earnestly carried on. For a time we heard no more of our old friend, until some weeks ago she suddenly appeared, to beg and entreat that she might be baptized the following Sunday. The reason for this haste was that she had just obtained what she had long coveted, admission to a Home for poor and aged women in Canton—a purely Chinese (heathen) benevolent institution—and was to present herself, with her papers, five days later. After once entering, it would be difficult to get down to Hong Kong, and she was most anxious to enter an openly avowed follower of the Lord Jesus Christ. She declared herself a Christian, she said, when her name was being enrolled; but

was told that was no obstacle. She had nothing whatever to gain of worldly advantage by taking this step, and, both Dr. Chalmers and our good pastor Wong being fully satisfied as to her sincerity, she was baptized on the following Sunday, and returned to Canton, two days later, a very happy woman, only begging for a book of Bible pictures to help her in telling the "doctrine" to the other inmates of the house.

A MOST promising scheme has been THE SOCIAL WING. started by Mrs. Stevens, of the Alice Memorial Hospital, Hong Kong, and Pastor Wong Yuk Ch'ò, for establishing a *workshop* where employment will be provided for very poor Christians, who are shut out from other means of earning a livelihood, and also for patients discharged from hospital, but physically unable to resume their former occupations. There is an increasingly large demand for prepared cane or rattan for furniture or export. After talking it over with Mrs. Stevens, Pastor Wong set to work to collect among the Chinese, and Mrs. Stevens to interest her English friends, and they have worked so energetically that between them they have already raised over \$200. This will start the scheme, which, it is believed, will soon become self-supporting. In that case the \$200 is to be regarded as capital belonging to the church, and other church members will probably be willing to invest in it, and enlarge the scheme. It is, in fact, to be a part of the "social wing" of the native church, and it is hoped and believed that the scheme will supply a long-felt need, and none be kept out of our church membership in the future because they have no means of support.

H. D.

ON the first Sunday in July, a very interesting scene took place in our chapel in the West City, Peking. For some time past I have noticed a man of about middle age, who has been coming regularly and bringing with him two little girls of about two and four years old. The elder is a lively little thing who spent her time running in and out of the pew; the younger used generally to sleep during service time, lying on the seat beside her father. The poor man always seemed to have his hands full with these two babies; and I was struck by the tender way in which he carried or nursed the little one. Last Saturday we found out all about him, for Mr. Bryant came over to tell us of his circumstances and his needs. It seems that his wife died last year, and he had no one at home to mind these two little girls, and did not know how to get work with the care of them on his hands. He is a clerk by profession, and was in a good situation till the large shop he was in was closed. In China there are certain orphan institutions called "nourishing children halls," and to these any little orphan babies or children who are not wanted in their homes can be taken and are there cared for. They are disposed of to anyone who wants to buy a baby, or who wants to get a wife

cheaply for his son, or, in some cases, sad to say, to people who want them for immoral purposes. Mr. Yang thought he would send his little girls to one of these places, and came to ask Mr. Bryant if, as a member of the Christian church, it would be wrong for him to do so. One crucial question was put to him: Would he send them if they were boys? his answer, that he would not, revealing one wrong in so disposing of them. However, Mr. Bryant decided to consult with some of the other church members and with my husband as to what would be best to do; so on Sunday morning they held a committee meeting, and decided to bring his case before the church for help. After the morning service the matter was explained by the old preacher, Mr. Hsü, who asked all who were willing to help to say what they would do. One or two gave in their names for what they would give, when one of the women, Po nai nai, stood up and said she would take one of the little girls. Her two children died long ago, and the only young life in her home is a little dog, which she and her husband often bring to church (we don't turn out dogs on principle in churches in China!). We were all delighted to hear of her offer, and it seemed to touch the people's hearts, for after it was made, though there was not a large congregation, the money poured in till there were twenty-three tiao (about 7s. 6d. in English money, and a very large sum for a small, poor Chinese congregation). After the service was over, the woman went to look at her new possession, a quiet, self-possessed little thing, with such big black eyes. At first the child would not go to her, but presently the elder one came running to her, saying "Nai, nai" (mother), and then the little one followed suit. As Mr. Bryant went into Sunday-school half an hour afterwards he was met by the old preacher, saying: "Ah, Pastor Bryant, this is truly the Lord's grace; both the children go to Po nai nai and call her 'Nai, nai.'" As we entered the church we saw Po nai nai sitting in a seat, with the two funny, dirty little maidens beside her, each munching a cake and clinging to her. It was a pretty sight. After the first hymn, Mr. Bryant called on the old preacher to pray, and express our thanks to the Lord, which he did in fervent language. After Sunday-school I said to Po nai nai: "Are you going to take both the children?" "Yes," she said, "our room is not small, and there is room on the k'ang (brick bed) for them." "Will your husband approve?" I asked, for he had not been able to come to church that day. "Oh, yes," she answered, "he dearly loves little girls." And so these two motherless little hairs have found a place in that kind woman's heart, and they will be brought up in the Christian faith, in a home where they will be really loved. Some day they will be scholars in the girls' boarding school, I hope, supported by some happy English girls who have never run the terrible risk that these poor little ones have so happily escaped. One feature of the incident is specially interesting to those who know the terrible greed for money in the Chinese soul. The father refused to touch

for himself any of the money which had been subscribed, though it had been given to help him as well as the children, for all were starving.

E. M. ALLARDYCE.

THE Rev. J. Parker has had the joy of BAPTISMS AT haptizing three men at Ch'ao Yang, of CH'AO YANG. whom he says:—"One was formerly a Mohammedan. He is of a respectable family. His father and the whole family belonged to the faith of Islam. Over the gate of their court are the usual Arabic characters. The convert is a very quiet, earnest fellow, and his conversion appears to be very sincere. He has been with us some six months. Another of the three is our teacher of Chinese. He applied to me for baptism eight months ago, but as he was in our employ I put him off repeatedly. The third is an old man, but very intelligent. He is seventy-two years of age. His son, to whose genuine Christianity we owe the father's conversion, was one of dear Mr. Gilmour's earliest converts." Mr. Parker pleads for a medical colleague. "Here," he says, "is a fine field for any one who will come. Every door open to him. A week ago there was a small riot in the Yamen here, in which four men were stashed, and the mandarin in a hurry sent here for help. I happened to be doctor that week, and, with God's help, managed to pull three of them through all right. During my visits I got access to the prison, a place which I have long tried to get a sight of. I need not tell you I soon had my hands full in trying to help those poor wretches. I do not know any more inviting field in North China for a doctor than this."

INDIA.

THE old story of disappointment. The DISAPPOINT- Mohammedan, who was haptized a few MONTH. months ago at Baduria, and made such a good stand against persecution, has at length been overcome, and has gone back to his old religion. Whether he will ever get courage again to make another start we cannot say. Perhaps he might have been upheld if he had come to live among Christians. But we must look for a robustness of faith that can hold on to Christ right amid non-Christian relatives. Until converts can thus remain at home, and glorify Christ by their lives, we cannot expect much progress of the Kingdom. W. B. PHILLIPS.

MISS LEILA G. ROBINSON writes from A USEFUL Berhampur:—"A few months ago you CONVEYANCE. mentioned in the CHRONICLE that we were hoping soon to have a hullock-gari of our own, in order that we, with our Bible-women, might visit more frequently the many villages, away over rough, unmade roads. We are just now rejoicing in the realisation of our hope (see page 274). Its first journey, with the exception of a short trial one, was taken on Sunday, July 8th, at 6.30

a.m., to carry eight of the members of our Home to the Bengali church. There some of our number alighted to conduct the Sunday-school of little ones before the service, and the others of us continued the journey, through plenty of mud and water, twenty minutes further on to the Badarpur village Sunday-school. Certainly nothing but a bullock-gari could have taken us there during this season, unless, like our barefooted scholars, we had waded through fields and lanes. It already takes an important share of the work of our training home; twice a week it journeys to the Christian village, and brings away nine of the younger wives and mothers, to whom custom and propriety forbid the walk along the roads to our house, and so hinder the work we often desire to do amongst them. They spend the day with us and join the classes with those who attend daily. Our great desire is to influence them all more personally and directly for Christ, to arouse some of them from indifference, that they may realise their responsibility in the kingdom of our Master in India. Thanks to several friends in England the gari is paid for, but not yet the bullocks. We hope we shall not be long in debt for them, and that, by further help from friends, their daily food and the driver's salary will be provided. Another event, too, made this Sunday memorable. Two of our women were baptized at the morning service—Monjures, the girl who took refuge with Miss Blomfield at Jiaganj last November, and Madhu, a Hindu woman who came to us at the beginning of the year."

THE REV. E. S. OAKLEY had the happiness
TESTING of receiving twelve persons into the faith
CHRISTIANITY. by baptism at the end of July, eleven of
them being converts from heathenism.

They are mostly women, and are the direct result of Miss Budden's work in connection with the new Women's Home. One of the women, a widow, has male and female relatives who say that they are only waiting to see the effects of Christian life and profession on her, and that if they see it to be a good thing for her they also will come out and be baptized. There was no disturbance at the time of baptism, which was celebrated quietly in the Mission compound. Another hopeful case is that of a man in the neighbouring village of Hawalbajh, a tailor by trade, and, until lately, "a persecutor and injurious," always railing against Christianity. But lately a great change has come over him. He would be one of the right kind of converts, for he would be willing, it seems, if he became a Christian, to remain in his own village and support himself.

EVERY March, a large heathen festival
A CON- is held near Neyoor, "to which," says the
TRAST. Rev. I. H. Hacker, "hundreds and thousands of people flock for ten days. The people come from fifty to one hundred miles' distance, nearly all on foot. They come in bands of twenty to thirty

Sometimes they have men with musical instruments who lead the little processions. Sometimes the leader is a singer, who starts an invocation to his god as he walks along, and others following him take it up, and the choruses of these pilgrims as they pass along the road by the side of our houses are most striking. On the last great day of the feast,



THE HINDU SAINT.

I, with our new missionaries, Dr. and Mrs. Fells, and Miss Macdonnel, went, together with a great band of native Christians, and the whole day was spent in trying to tell them of the better and only way of obtaining peace with God. The noise, the excitement, the horrible sights, the sacrifices, and the crowd that surrounded that temple are beyond all description; Dr. Fells said, in a quiet prayer-meeting we had together during the heat of the day, that he had never realised before how much he owed to Jesus Christ. That is true. It is only when we see the depth of degradation to which heathenism leads its people that we realise the rich, pure blessing which Jesus Christ has brought to us. May we serve Him much, as He has given us much. We saw a Hindu saint sitting by the roadside at this festival. He is considered a very holy man. He is called a Sunniasy: that means a man who has given up all social life and enjoyment, and lives upon what the people give him. He is a religious beggar,

and the land is full of them. He is covered with ashes, his hair is never combed, he wanders from village to village and from town to town begging from the people, and although the poor people think him a very good man, in many cases he is intensely selfish, greedy, and no good to anybody. I met one the other day with a great snake eight feet long tied round his neck, just like ladies tie those fur boas which they wear in winter, or used to wear when I was in England some years ago. It looked very horrid, and it is sad that they think that these things please God, not knowing that true-hearted service for our brothers and sisters is the truest way to serve God, who is always loving us by serving us." Mr. Hacker also describes the work of a band of native Christian singers:—"They go out singing the Gospel and preaching it, and do much good, because many heathen people will come to hear the singing who would not come to hear an address only. The leading man, who plays a violin, was once a heathen boy, brought up in a temple where he was taught music and trained to sing in the temple services. As he grew up he learned to read, became acquainted with our Saviour's love, and found by personal experience that Jesus Christ was his Saviour. Then it was found here, as at home and all through the world, that Christ's love not only saves the soul, but warms the heart, brightens the intellect, quickens the feelings, and makes a new creature of every believer. He began at once to ask the question: LORD, what wilt Thou have me to do?' Now, when a boy, or a girl, young man or young woman, begins to ask such questions an answer will soon be given. It was so with this young man. The answer came to him: 'Use the gifts which God has given you for His glory.' So he gathered together a few Christian youths, taught and trained them to sing the Gospel, while he also preaches and sings the good news all over the country, and thus he has found an honourable, useful life-work. Will you pray for this band of singing Christians?"

MADAGASCAR.

WEDNESDAY AFTERNOON, July 26th, was PALACE SCHOOL a red-letter day for the 230 scholars in the PRIZE DAY. Palace School. It was their annual prize day, and they assembled in the Memorial Church at Ampamarinana to undergo a public examination, and to receive their prizes from the hands of his Excellency the Prime Minister. The school, during Mr. Thorue's absence, is under the care of the Rev. J. Richardson and his son, Mr. John Richardson. The church was crowded, and many English friends were present, to show their interest in the good work. The examination was in English; and, in order to make the test more thorough, it was conducted, not by the teachers to whose voices the scholars are accustomed, but by some of the English friends present. With the exception of a few slips in the Euclid and algebra, all passed off admirably and did great credit to those concerned. The

singing was excellent; and a recitation, entitled "William Tell," was delivered with much force and propriety. The Prime Minister spoke words of encouragement both to teachers and pupils, and also promised to consider the desirability of erecting a more commodious building for this important and growing school. W. E. C.

ON Monday, July 3rd, we had quite a ROYALTY AT gala day at the Children's Memorial FARAVOHITRA. Church, Faravohitra. For the first time since the building was erected, the Queen of Madagascar paid us a visit, to be present at the Lohavolana, or united monthly meeting of the ten city churches. One reason why the sovereign has not come here before was that the road leading to Faravohitra from the city was "fady" or tabooed to the royal family for some cause connected with the old heathenism. The present Queen, however, has lately broken through these superstitions by taking one or two semi-private rides on the road; but, now that she has done it in so public and ostentatious a manner, it is hoped that it will have a good effect in breaking down a good many of the old heathen "fadys" or superstitions which still have a strong hold on many people in various places in the country districts. The Rev. T. T. Matthews preached an earnest and faithful sermon from Luke xx. 25, in the course of which he referred to the terribly destructive effects of rum, especially among the tribes on the coast, and made a direct personal appeal to the Queen to use her authority to stop as much as possible the introduction of the devil's acid, which was burning out what little remained of the Divine image and superscription from the people. At the conclusion of the service, the Prime Minister, who was gorgeously attired in a crimson and gold satin brocade dressing gown, stood up and gave a short address. He said he wished the people to remember that native Christians had been burned to death on the very spot where they then were assembled. He was only young at the time, but he remembered it. There was a rainbow—which in Malagasy is called God's great knife—and it seemed to come down and stick into the place where the fire was burning; and some of the people ran up to the palace to tell Ranavalona rêniny (the Mother—the name by which Ranavalona I. is known), and she was greatly perturbed, but one of the attendants said that it was an evident sign of the anger of the gods against the people who were being burnt. This man, however, the Prime Minister said, was himself afterwards killed for some offence against the laws, and his body eaten by the dogs. His Excellency thanked the people for their efforts on behalf of education and religion, and urged them to continued diligence. The Queen then spoke to him, and he referred to what Mr. Matthews had said about the evil effects of intemperance, and said how grieved the Queen was, and that they hoped that all there would use their influence in the cause of temperance. It was between twelve and one o'clock when the

Queen and Prime Minister returned to the Palace, evidently very much gratified at the hearty reception they had received from the people.

JAMES WILLS.

SOUTH SEAS.

THE *John Williams* reached Rarotonga three days before her time-bill date, having made a very good passage from Sydney. Mr. Lawrence writes:—"We missed the familiar face of our old and genial friend, Captain Turpie. We had been anxiously awaiting her arrival, and when, early one Saturday morning, the cry "Pai Oromitua" arose, all was bustle and excitement.

"For weeks we had been busily engaged getting everything ready for the departure of the seven young men and their wives who have gone from the Institution here to reinforce the staff of native teachers in the New Guinea Mission. The work of preparing outfits, making cases, &c., was pleasantly diversified with speech-making and feasting. It is the custom with those who are leaving to give some kind of tea or supper to those who remain. The evening set apart for this function was the evening of our May-day. If you could have looked in upon us that evening any time between five and nine o'clock you would have been much amused and edified. First of all the needs of the physical man were attended to. A very strange yet lively party we were. The provision made was simple, but sufficient in quantity to make up for anything that may have been lacking in quality. We were not particular concerning the table furnishings. All kinds of vessels were in requisition. Four pound provision tins made splendid teacups, and, if one was not the possessor of such a tin, he was quite content with a large pickle bottle. One man I saw whose face was beaming placidly behind a fair-sized soup tureen filled with tea, well sweetened. There was also ship biscuits, of which two dozen were divided out as the share of each man, woman, and child. Everyone had his own division, so that all started fair.

"Tea finished, the speech-making began, and this was the really enjoyable part of the meeting. The earnestness and quiet enthusiasm of the farewell speeches were very noticeable. There was no faltering or hanging back; they had counted the cost, and were ready to live or die for the Master, in whose name and strength they were going forth. This meeting was so successful that Mrs. Lawrence and I decided to have another—an afternoon tea on the lawn in the cool of the evening, at which we should be the entertainers. This meeting was a grand success. Sixty natives, Miss Ardill, Mr. Moss (the British Resident), Mrs. Lawrence, and myself had a splendid picnic; everyone was in high good humour. A monster plum pudding formed the centre of interest. I do not think there ever was such interest manifested in any pudding before. Mrs. Chatchit's Christmas pudding makes a very bad second to it. After partaking of

tea and pudding, many appropriate hymns were sung, and, when the sun had set, a few words of exhortation and prayer brought our meeting to a fitting close.

"The *John Williams* left on the Monday night. The parting on the beach and on board the ship was very sad and affecting. Some of those going away were leaving their children behind them, because it is considered unwise to take young children to New Guinea. Our work must be judged by its best results. It is not a fanatical enthusiasm that leads these men and women to leave all and go to New Guinea, where so many have laid down their lives. No; it is a strong, purposeful love to Christ and their fellow-men. May God keep in safety and in health this band of devoted men and their wives who have given up all for His sake.

"One student has been appointed to the church at Omoka, on the Island of Mangarogaro, and has gone to his station. This is the island where leprosy has got a firm hold. Two years ago we called for two volunteers to go to this place. Four men at once offered themselves. Of these four two were chosen, but one of them died before he began his work, and the third volunteer was sent in his place. Since then one of the two sent has become totally blind, and on this account has retired. Kainuku, a bright, intelligent Aitutakian, takes his place. To go willingly and cheerfully to a station like this requires faith and courage of a high order. The other required for service in the group is still with us, but will go to Aituta in due time. The old native, "Itio," who is in charge of the students during the time they are at manual labour, is a sterling old man, who has seen fifty years' active labour as teacher in Mauke and in charge of the students here."

THE Rev. J. Jones, of Sydney, has received a batch of letters from his old friends on Maré, giving him an account of the position of affairs there. Mr. Jones

writes:—"They are very pleased with the rule of the new Resident, M. Armenet, who was removed from Lifu to Maré by the Governor of New Caledonia, to see if he could settle the difficulties existing there. They speak of him as a very good and just man. Though the evil has become much less through his just rule, yet it still exists. The Roman Catholics have pulled down a Protestant church in our district, and a church built by those who follow the L.M.S. lines of teaching has been effectually closed by a petty chief of the Government Church party, and Mr. Lengereau, rather than cause a disturbance, worshipped outside beneath the trees. The people delight in the Word of God, and never forget old times, thoughts of which fire them with renewed zeal in the service of Christ. They have held their May, or missionary meetings, and have raised for the Paris Missionary Society £116, showing that they have not lost the old spirit of zeal and liberality for the work of the Lord."

FROM THE SECRETARIES OF THE WATCHERS' BAND.

A MEETING of secretaries of branches in the London District will be held at the Mission House on Friday evening, October 27th. Will they kindly note the date and reserve this evening? Further particulars will be given in due course.

We have also the pleasure to announce that a united meeting of members and friends will be held in London on November 21st. Arrangements for this meeting are now in progress, and will be fully given in the next issue of the CHRONICLE.

It is hoped that local secretaries and members will avail themselves of the opportunities offered by the annual gatherings of local auxiliaries for advocating the Watchers' Band Movement, and that they will endeavour to secure a place in the programme for a meeting wherever it is possible. Where branches have not yet been formed, advantage should

taken of such gatherings for making a start. We rejoice to find that the Societies of Christian Endeavour are devoting so much thought and attention to the work of foreign missions, and that we are receiving through them so many additions to our membership. It is a hopeful and encouraging sign that information bearing upon this work is being so eagerly sought for by the young people of these societies, as with increase of knowledge there will be deepening of interest, which in many cases will lead to training for service in the foreign field. A missionary writes: "It is very significant that there is a growing disposition to link success here with prayer at home." Another says: "Deep down, and back of every other need, is that of a spirit of constant, importunate prayer and supplication." This need of the Church is thus set forth by an American writer, who says: "The evangelisation of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer." "When I shall see Christians all over the world," said John Foster, "resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the Millennium is at the door."

JAMES E. LIDDIARD.

H. LUCY LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Camberwell Green	Mr. J. B. M. Thomson.

COUNTRY.

Brighton (Clermont)...	Miss G. L. Holder.
Lancaster (High Street) ...	Mrs. L. Wright.
Sunderland (Grange)...	Miss Jessie E. Prout.



PERSONAL ITEMS.

CHINA.—Dr. Griffith John was seriously unwell at the end of July, but the latest news to hand by letter, dated August 7th, is that the dangerous symptoms had passed away.—Dr. Roberts was greatly impressed with the promising nature of the work in the Yen-san district. He says: "Only last week a missionary, who has laboured for many years in the Shantung Province, said that of all the converts in the most flourishing centres of that province none are so good as the former members of the Mi Mi Chiao, or Secret Sect. If this observation is correct, there are grander times in store for our own Mission than ever in the past; for in one place (Lin Ssu Knei, south from Yen-san), where I had the pleasure of spending three days in company with my sister, we found the local leader of this sect an intelligent inquirer after the truth, and a man who seems to have been truly born of God. His public confession of faith in Christ and desire for baptism have led about 800 of his followers to seek the same. Doubtless, many of them are totally ignorant of the principles of Christianity, but they are waiting to be taught, and favourable to the religion of Jesus Christ, which means much. Their names have not yet been recorded as inquirers, but not a few of them are learning the truth. With only two exceptions we were cheered with the condition of things in the various districts. The sick flocked to us for medicine in some places from morning to night. There is a good opening for medical work there, and there is no more promising station in China, one would imagine. Certainly the most stirring sight I have ever seen was a congregation of 350 native Christians and inquirers met at Yen-san during their feast." The hospital work at Tientsin is also giving Dr. Roberts great joy. "The instances of gratitude for life and health continued to those who come to us despairing of both are very pleasant, and more than compensate for all that is trying from a foreigner's point of view in the people and the work. In addition we find many who learn gladly what we have to teach, and who only lack courage to come out and out for Christ."—Miss Moreton's health has so improved by her visit to Sydney that she was able to leave for Peking in the middle of last month.

INDIA.—In the absence of Miss Blomfield, Mr. and Mrs. Sims will reside temporarily at Jiaganj, while also rendering help at Berhampur.—Mr. J. N. Farquhar, of Calcutta, is seeking, with the assistance of Mr. Fergus Ferguson, of Glasgow, to deepen the interest of the Evangelical Union of Scotland in the Calcutta Mission. With the help of the Rev. J. Levitt's photographic skill, he proposes to send home a series of magic-lantern slides, giving glimpses of life and missionary work among the Bengali people, that those churches which at present do not subscribe may be roused to do something for the work. Mr. Farquhar states that his greatest want is funds to support theological students, and mentions that his own church (Dr. Stewart's,

Aberdeen) have sent him £6 for the support of a student for twelve months. Mr. Ferguson has undertaken to use, both personally and through those whom he may be able to influence, the materials Mr. Farquhar is sending.—Miss Fooks and Miss Christlieb have removed to Hospett, and are occupying a room behind the chapel pending the provision of more suitable accommodation.

MADAGASCAR.—Miss Bliss has been seriously unwell, and has had to undergo treatment in the hospital at Isoavinandriana. The doctors hope she will be permanently benefited by this treatment.—Dr. Fenn has returned from his visit to old students, and has been much pleased with some of them, especially with a student in Vonizongo, who seems to be doing a splendid work in a true spirit of Christian faith and consecration.—The Rev. E. H. and Mrs. Stribling and Miss Coombs reached Antananarivo on July 24th.—The people of Fianarantsoa and the surrounding districts have been so happy in their assurance of ever ready and present aid in any times of sickness, that the departure of the Rev. J. Pearse, with the consequent closing of the dispensary, filled them with dismay, and some of the less hopeful were heard to remark: "We shall have to die now that he is gone." The arrival of Dr. Peake has, however, revived their hopes, and, as the dispensary doors again open, many take their medicine bottles down from the nail on the wall, and immediately recall their dormant maladies, so as to have the privilege once more of going to a doctor. Dr. Peake has already entered upon his work, and meets with a hearty welcome, not only in Fianarantsoa, but in the whole of the Betsileo district. He is delighted with the prospects of work before him.—The Rev. T. Brockway wrote from Cape Town that he and Mrs. Brockway had had a good voyage thus far. "Opportunities for usefulness have not been lacking," he says. "We left London with 152 third class passengers on board, and a goodly number of second class, and these I constituted and called 'my parish.' Never could a minister have more encouragement than I had. On Sundays, at regular services, I had the opportunity of preaching the Gospel to them, and on Wednesday evenings a meeting for the same purpose was availed of by a large number. My visits were always valued, and the children seemed ever glad to see me."—The Rev. E. Pryce Jones and Mrs. Jones arrived at Farafangana in good health on July 15th. Mr. Jones says: "Mr. Collins and the boys of the Normal School met and accompanied us on the last stage. They seem to be a nice, intelligent lot of boys, looking bright, cheerful, and clean in their white coats and trousers trimmed with red. If this were all that the Mission could show me it were sufficient to proclaim the work a success. We were met on the river by the girls, who looked very bright in their canoe, all dressed in clean print dresses, and they sang very sweetly as we rowed down the river. Further on we met another canoe, laden with the evangelist and teachers. Then we all drew near the shore and had a cordial reception by the church members, all in gala attire. It was very affecting to me, and, as I reflected on the different reception of Mr. and Mrs. Shaw only six years ago, my heart was filled with praise for the glorious success vouchsafed to our brother missionary and his splendid missionary wife. Mr. and Mrs. Collins made us feel at home immediately."

AFRICA.—Miss Wallace reached Taung on July 26th, and began her school work on the following morning.—We have learned by telegram of the safe arrival of the Rev. C. D. Helm and the Rev. B. Rees, of Matebeleland, at Phalappe.—The Rev. W. A. Elliott has received an interesting letter from the last of the five converts in Matebeleland, whose name is Matambo, a lad of fifteen or sixteen years of age, of the middle class, who has for several years faithfully followed Christ, witnessing for Him among the heathen all around him. He knows quite well the risks that attend profession of Christ, but remains steadfast in the face of all opposition. Now that the long-expected collision between the British South African Company and the Matebele has begun, the position of these few converts is, of course, very grave. There is, as Mr. Elliott says, greatly increased need for prayer on behalf of our missionaries, the converts, and the whole nation. "May God bring glory to Himself, and lasting good to the people, out of all these troubles!"

SOUTH SEAS.—The Rev. H. M. Dauncey, of New Guinea, has been spending a few weeks in Sydney for the benefit of his health.

THE Rev. W. and Mrs. Joss, of Madras, have been called to pass through a very severe affliction. Their son William, aged fourteen, was drowned in Aberdeen Harbour on August the 5th, and his body was not recovered until the 13th of the same month. It is surmised that while walking along one of the quays he fell into the water, and, being unable to swim, was drowned. Willie Joss was a lad who, by his obedience, gentleness, and self-denying disposition, as well as by his Christian manliness, had taken full possession of his parents' affections and he had made friends among Christian people wherever he had gone. The aim which he had set before himself was to be a medical missionary, and his principal companions were medical students preparing for the mission-field, and young men connected with the Y.M.C.A. At school he was steadily rising in his classes under Dr. Ogilvy's care as Principal of George Watson's College, where his genial, obliging disposition had won the friendship of master and classmates. He had impressed all who knew him as being a sincere Christian. His body was removed to Edderton, where he lived for some years, and where he had made many friends, and on Thursday, August 17th, he was buried near the church, in the presence of all the farmers and villagers who could possibly attend. The bereaved parents have been greatly helped to bear this severe trial by many expressions of sympathy.

A CAPITAL HINT.—A young lady resolved to give all the pence of 1873 and 1875 to her missionary-box—result, £13. Our correspondent is not sure whether these pence were all her own or collected from her friends; nor does she mention why the coinage of these two particular years should have had the honour of dedication. But the important fact is that pence grow to pounds, and a definite consecration of some particular possession, like "mercy," is twice blessed.—*India's Women.*

FORWARD! IN MURSHIDABAD DISTRICT.

ON Wednesday, June 12th, having sent aboard a good stock of Bibles, Testaments, Gospels, tracts, &c., the *Jessie* was despatched to Jungipur, fifty miles up the river, to await our arrival there by a speedier means on the following Saturday.

On Friday evening, as Mr. Sims was returning to Jiaganj (fourteen miles up), we planned to take a country boat and go together, I spending the night at Jiaganj. At 6.30, I sent my bags to the boat, and soon Mr. Sims and our servants were settled on it, bag and baggage. Just now the current is very strong, and with sails set to catch the faint evening breeze, and oarsmen pulling hard, it took us a full hour to accomplish less than a mile. At this point, we noticed that we were being steered close to the shore, and asking why, we received no answer; but our ferrymen, with sublime coolness, tied the boat up to some bamboo stakes, and told us they were going to stay there for the night. Expostulation was vain; so, laughing at our misadventure, we ordered them to unloose, and take us back. The swift current soon took us back to the Mission-house, where, after a dispute with the boatmen, who wanted to be paid for wasting our time, we settled ourselves down to rest and await the time for the Jiaganj steamer at 10 p.m. Mr. Brockway, returning from preaching in the bazaar, was very surprised to see us coolly sitting under the pun-ka. At nine we started again to catch the steamer, and took a troubled snooze in the cabin, till midnight found us at Jiaganj, where I slept till five on Mrs. Sims's dining-room table. The steamer was to start for Jungipur at six. I had taken tickets for my two companions, Paul Babu and Shoshi Babu, and for our servants overnight, and we had left the servants sleeping on the jetty with our baggage. Unfortunately (on this occasion), the beautiful gold watch, which my young friends at Loughborough Park Chapel gave me, keeps perfect time according to the sun-dial, and the steamer had a time of its own.



ENGLISH CHAPEL, BERHAMPUR

We arrived just in time to see it gliding away from the shore, carrying our cook, clothes, and all the necessaries of life. We ran about two miles to a bend in the river, hoping, by frantic calls, to get the snorting creature to stop, but it would not. By this time our clothes were wringing wet with perspiration, and, as Paul Babu said, our faces were full of fire. We walked back wearily to the Mission-house. After borrowing a dry coat of Mr. Sims, I took a nap in an easy chair, and then soothed my savage breast by a few tunes on Miss Blomfield's harmonium until breakfast time. Once more at eleven we started for Azimganj, and as we reached the ferry the rain fell thick and fast, and we crouched for shelter under the low bamboo roof of the boat. At 1.30 we started from Azimganj for Bokhara, hoping to get a bullock-gari there for the twelve miles across country to Jungipur. In our carriage was a young Hindu school-master, dressed quite in a dapper English style. Paul Babu and he had a very long, serious talk. I was glad to be able to follow the drift thereof fairly well, and now and then to put in a word. He said: "What is the law of God; and what is conscience? It is only a matter of training." At this point, half in Bengali and half in English, I ventured to interpose with a question: "Do you think you could train a child up in the conviction that stealing was a right thing?" The way of salvation was clearly shown him by Paul Babu, and I hope his mind was stirred to think of higher things.†

† At last we reached Bokhara at 2.30. We could neither get bullock-garis nor buffaloes to ride. The people said if you walk three "crosh" (six miles) to Mirzapur you may be able to get a boat to ferry you over the country which is under water. Which is the best way to Mirzapur? This way there is most water, that way there is most mud.

We chose the wateriest way. Now I took off my boots and rolled my trousers up to my hips and was ready. First, however, we sat down under a tamarind tree and ate some parched corn and sweets, then plodded on over a fairly decent path with occasional intervals of water for some

miles. As we drew near to Mirzapur the road got bad. For a mile or more the mud was a foot or more deep, and of the consistency of stick-jaw. Our progress was slow and slippery. There are great varieties of mud, I found. There is hot mud and cool mud; slippery mud and sticky mud; firm mud, on which it is a pleasure to tread, and deceptive mud, which lets the foremost foot sink two feet while the hinder one remains up behind on firm ground, or anon the hind foot is deep down, and the fore foot, with no help from behind, must struggle up on to a gritty promontory. There is also soupy mud. I used to think there was no mud in the world to beat "City" mud in London, it clung so effectively to your trousers, but, here, I would not trust a pair of trousers in the mud. When at last I reached my journey's end, I was obliged to count my toes to see if they were all there, for it is like drawing teeth to get your toes out of some of the stiffer sort of mud. We walked into Mirzapur, where we met an excited Guy Fawkes'-looking procession taking the god out for a change of air. I believe this ceremony is observed all over India to-day. The street here was hard and gritty, and I trod delicately. Can we get a gari or a boat here? No! So we must walk on. A fair road for a little way, then a broad sheet of water for about a mile. Fortunately, we found a ferry-boat. By this time it was dark; no moon, no stars. A wayfarer, going our way, guided us by a very narrow path, which we occasionally lost till a flash of lightning revealed it. The rain began to pelt. On we went, stumbling in the dark among huts and trees, till once more we hit on a road; but such a road, of the soupy-mud kind; no one step the same depth as another, often nearly up to our hips. Again clambering up a bank, we stumbled among a clump of houses, and came out on the other side of them on another expanse of water. Here, again, we fortunately got a ferry. Again, a very, very bad road, till we reached the precincts of Roghunathganj, where oil lamps lit the streets. This last mile was the worst to me, for my feet had got tender, and the roads, though dry, were now of broken brick. Once more I trod very delicately till we reached the banks of the Ganges, caught the ferry, and got to the Jungipur side at 10 p.m. Ho, Joggai! Ho, Joggai! Joggai, the captain of the *Jessie*, was wrapped in sweetest slumber. But at last he awoke, and his answering voice betrayed the fair *Jessie*. And there was our good "bobachie" (cook) ready to light a fire, cook some rice, roast some chickens, and make some tea. After a wash and a welcome change of clothes, we sleepily awaited the appearance of dinner, which was ready about midnight. After having given thanks to God, we unrolled our mattresses, and were soon sleeping the sleep of the just. At 5.30 this morning, I took my morning swim; and, after a cup of tea, Paul Babu and I went to interview the chairman of the Municipality to borrow the Municipal Hall for a week's services. As we were all three fagged, we decided to rest this morning instead of preaching in the bazaar. So I have written you

this while waiting for breakfast. At the end of the week, I will add an account of a week's work which we are anticipating with much eagerness.

Jungipur in "the rains" is not an ideal place to live in. In the distance, about twenty-five miles away, one can see the Raj Mahal Hills. I am told that later on in the rains one can reach these hills by crossing the flooded country in a fairly heavy boat. The villages are sometimes mere islands standing out on their raised embankments. An abundance of villages and fairly sized townlets are within reach of Jungipur. I feel convinced the more I see of it that this is the strategic point for the northern portion of the Murshidabad district, and I hope before long to hear that the Directors will sanction and encourage our proposal that I should open up new work from this point. It was my purpose this time in coming here, amongst other things, to hold a week's special services for English-speaking men and students. But, alas, the Commissioners would not lend me the Municipal Hall to preach Christianity in. I found a friend, however, in the intelligent and thoughtful leader of the Bar, Babu Ram Jadu Rai, who secured me a room in the Bar library, and by his own personal efforts also secured me an audience for Monday evening. Amongst those present was the Deputy-Magistrate, who is also one of the more thoughtful men. I lectured on the Deity of Christ, giving as a group of thoughts, that would help them to grasp the conception, the miraculous birth of Jesus, His Divine self-consciousness, His sublime self-assertion, His absolute sinlessness, the present power of His resurrection, the absolute sufficiency of His salvation to meet all human needs. After some pleasant conversation at the close, we agreed to postpone further services till my visit in the cold season, when I hope to pitch a camp here for three months. On one other evening, however, I gathered the students of the local Entrance School on the beach, as there was not room for all who came on the boat. A crowd of some sixty or seventy gathered round me, of whom perhaps thirty might be able to gather the drift of what I said. We had just returned from bazaar-preaching, and the sun was set. Our boat servant held up a lamp in the midst, which enabled us to sing from a hymn booklet. I had distributed two hymns: "Sing a hymn to Jesus," and "Come, ye sinners, poor and wretched." Afterwards I said: "Now, what shall I talk to you about?" "The transmigration of souls," they said. "No; I will speak to you of the resurrection of the dead, which is the beautiful truth of which the other is the miserable distortion." Whilst I was speaking, a gentleman interrupted and wished to argue. He was somewhat offended when I asked him to wait till the end, then I would listen to any objections. When I had finished, I asked him what he wished to say. "No, I will not speak now; you seemed to be angry." "No, my friend, I was not angry; I wished to postpone discussion to its proper place." "Well," said he, "you say that Jesus

Christ is your only Advocate with God, and we Hindus have thirty-three million advocates and incarnations." "But can you tell me," said I, "if one of these is sinless, and can be acceptable to a holy God?" I fancy something I had said had touched his heart, for he did not say more; nor had he meant what he began to say, for he said, with a tone of sadness in his voice, as I shook hands with him and said good-night: "I was one of Dr. Duff's students." My little crowd stood silent and reverent in the still night beside the rippling of the waters while I offered up earnest prayer to God for

which I delivered in Berhampur, and which were published in the *Evangelist*. These five lectures are now issued by the Calcutta Bible Society as a series of tracts. As these are my first trembling efforts as an author, I was thankful to hear this testimony. My young friend said: "I have read our own religious books, and I have read the Bible and the Christian doctrines in the *Evangelist*, and I feel how vast the difference is, and how beautiful Christianity is. But what need is there to believe in Jesus Christ as distinct from God? If I shut myself up alone with God in secret, and devote my



BULLOCK-GARI USED BY WOMEN WORKERS, BERHAMPUR (see page 266).

them and for India, closing with the Lord's Prayer, in which my two Christian brothers joined aloud. Several youths accompanied me into the cabin of the *Jessie* for further talk. Among these one lad, a friend of a former visit, came from a sick-bed to see me. He told me that he sent copies of the *Evangelist* monthly to several in his native village and in other places, and sometimes translated portions into Bengali and sent to friends who did not know English. I was pleased to hear that some of his correspondents had written asking him questions about "sin," after reading a series of lectures

mind to Him in prayer, repenting of my sins and trying to live a perfect life, can I not be saved?" Then I tried to show him the oneness of the Son and the Father, the need of the sinless Son's sacrifice for the forgiveness of sins, the power of the Resurrection of Jesus working in the life of those who seek perfection.

Other intensely interesting conversations I had; some by private appointment with older men, whose confidence it would not be wise for me to break.

But the English part of the work took up a comparatively

short space. Usually in the morning, starting about 5.30 or six, we wandered from village to village wherever the roads were not too deep in mud, or we could find ferry-boats to take us over the flooded spaces. The evenings we spent in the bazars of the town, singing and preaching wherever we went, and trying to sell Gospel portions and hymn-books. Let me give one or two pictures of these tramps abroad.

Paul Babu and Shoshi Babu and I have just been ferried across a sheet of water to a village called Shonatikori. Under a wide-spreading tree, whose big roots served for seats, we soon gathered a little crowd by our singing. Then our two brothers spoke. I must here pay a tribute to the winsomeness and earnestness of our beloved Paul Babu. When he had ceased, a poor labourer standing by said: "It seems your words are mixed with sugar; my heart has melted while you spoke." Then there followed a long talk with an earnest old man—a Brahmin, I believe. He said: "I try to do as much good in the village as I can, but the more I do, the more the neighbours seem to hate me. I have a Bible, but when I read it I have to hide it away."

Reader, there are hundreds of Gospels and Bibles scattered in villages all over India, often where no missionary goes. I often have a feeling of anticipation that God will interpret His own Word in many a lonely village unknown to us, awaiting the outburst of the coming springtide of India. Water this scattered seed with your Watchers' prayers.

Passing on up the very muddy, slippery lane, we appropriated an empty verandah, where we soon had a very warm corner full of Mohammedans—warm with the breathless closeness of the air, and warm with the noisy gesticulative arguments that always interrupt preaching to Mohammedans. On this tour I think we sold as many Gospels to Mohammedans as we did to Hindus. Next day, in another village, we passed a verandah full of men eagerly playing some game with dice. We stopped. They shuffled their game away, and invited us to sit. We sat; we sang. Paul Babu and Shoshi Babu preached. Then we sold a number of hymn-books, Gospels, a New Testament, a Book of Psalms, some almanacs with Christian texts and hymns, &c.

On Friday the 21st, at noon, we left for Berhampur, calling on our way again at Jiaganj, where we dropped Paul Babu. Jiaganj is a "Forward Movement" station. Its foundress is Miss Blomfield, now invalided at home. Its evangelist is Paul Babu. We trust by the time this is in print the Directors will have consented to send us an additional lady to share the work there with Miss Nicholas (the newly-appointed lady doctor), to whose coming we are looking forward, and also will have confirmed our plans relating to the purchase of land, and the building of suitable premises. Probably the cause of Miss Blomfield's leaving her post has been the insanitary surroundings of the house where she has lived, and the intolerable nightly noises of the centre of the town, which have caused her many a sleepless night.

I purpose occupying Jungipur in tents for three months

this cold season, and the following year I trust, if spared, and if we can show evident tokens of God's blessing, that the time will be ripe to ask for authority to establish a permanent station at a centre from which we can reach half a million of people. I hope that the cry, "Forward in Murshidabad," will awaken a sympathetic echo in many hearts, and that before long we may not fear to ask our friends at home for men and means to occupy Bhagwangola, Beldanga, Kandi, and Patkabari. Until these places are occupied, we cannot be said to have begun to cover the district, this long-neglected but most fascinating and promising district.

The accompanying picture of the English chapel represents the place where we hold our English services every Sunday evening, which is attended by many educated Bengalis. This is also the scene of our special services, some more of which we have asked Mr. Wilder (of the Students' Volunteer Movement) to conduct in August.

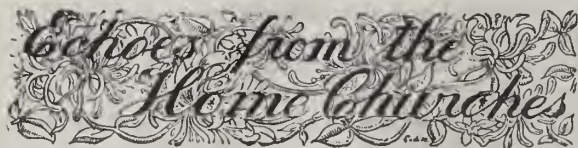
I have offered prizes to the students at Jungipur for the best papers in reply to twelve questions on St. Matthew's Gospel, the examination to be held when I am there in the cold season. First prize, a Bible and books (English), worth seven rupees; second prize, a Bible and books, worth five rupees. Would some reader like to give these prizes? The Book Depot here would welcome Bibles and books suitable for sale among educated Hindus. This year already it has developed its usefulness threefold, and parcels of carefully selected books for sale among schoolboys and students would be welcome. Books such as "St. Augustine's Confessions," "St. Thomas à Kempis' Imitation," Drummond's "Greatest Thing in the World," Bushnell's "Character of Jesus," I would be glad to receive. Christmas cards and Scripture text cards we greatly need. Such gifts would be equally welcome to missionaries all over India—I say this, lest you should think me greedy. Still, above all, sounds our cry to you: "Brethren, pray for us, that the Word of God may run and be glorified."

JOHN ALFRED JOYCE.

MONTHLY PRAYER MEETING.

THE usual meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, October 2nd, from 4 to 5 p.m. Dr. R. F. Horton will preside, and give information recently received from the mission-field. All friends of missions will be heartily welcomed.

THE *Free Church Monthly* tells its readers that there are now over one hundred medical missionaries in China, fifty-six of them being women, and adds that these last touch the home life of the people as men cannot do.



THE BOLTON AUXILIARY of the London Missionary Society mourns the loss of one of its most valued supporters by the decease of Mr. Joseph Haddock, on September 6th last. While equally devoted as a leading member and deacon of the Mawdsley Street Chapel, and holding in succession in the Sunday-school the post of teacher of the young men's class, and honorary superintendent, his particular care was the cultivation of the missionary spirit and enterprise among the young people. His favourite theme was the welfare of the Master's Kingdom in heathen lands. To this object he gave freely of his time, thought, and substance. For upwards of fifty years Mr. Haddock was officially identified with the Mawdsley Street Sunday-school Juvenile Missionary Society, an institution almost unique in the North of England for the regularity of its admirable quarterly gatherings and the large amount of money raised through this channel. An unwearied reader of missionary publications and literature, he was remarkably well acquainted with the fields occupied by the Society's agents, whose toils and difficulties had his prayerful sympathy. To welcome at his home members of missionary deputations visiting Bolton was his great pleasure for a long number of years. In character Joseph Haddock united something of the strong Puritan element, clothed with singular gentleness of spirit, which endeared him to a large circle of friends. Passing away in the full sunshine of a glorious autumn, it may truly be said of this departed Christian that his was the "the path of the just, that shineth more and more unto the perfect day."

ILLUSTRATED MISSIONARY LECTURES FOR SCHOOL BOYS IN EDINBURGH.—A series of six lectures has been arranged to take place during the coming winter, to which all the boys attending the upper class schools in Edinburgh are being specially invited. The lectures will be delivered once a month during the winter session, on Friday evenings, in the Free Assembly Hall. Besides the lectures, there is to be a Prize Essay Competition, open to any boy attending any of the schools who holds a course ticket. Books bearing on missionary subjects will be offered as prizes, and in every case the prize is presented by the author of the book. The subjects for the essays are—(1) "The Qualifications for a Missionary, as judged from the lives of any four well-known missionaries"; (2) "How Christian Missions can benefit a People as a Nation"; (3) "The Difference between an Ordained, a Medical, a Lay, and an

Artisan Missionary"; and (4) "How Boys at Home can help the Mission Cause." The following gentlemen have consented to act as the judges:—The Rt. Rev. Professor A. T. Charteris, D.D., Professor of Biblical Criticism in the University of Edinburgh; the Rev. Professor J. Laidlaw, Professor of Theology in the Free Church College; and the Rev. R. Craig, M.A., of the Evangelical Union.

ANNOUNCEMENTS.

DEPARTURE.

MR. ARTHUR E. HEWLETT embarked for NEW ZEALAND, per steamer *Ruapehu*, September 14th.

ARRIVALS IN ENGLAND.

MISS WINTERBOTHAM from TIENTSIN, North China, per steamer *Britannic*, at Liverpool, August 4th.

THE REV. JOSEPH PEARSE and MISS PEARSE; MRS. ROBERTS and child; and MASTER ALLATT G. PEAKE, from MADAGASCAR, per steamer *Warwick Castle*, August 31st.

THE REV. G. A. HARRIS, MRS. HARRIS, and two children, from MANGAIA, Hervey Islands, South Pacific, per steamer *Orizaba*, September 2nd.

MR. A. J. SWANN and MRS. SWANN, from LAKE TANGANYIKA, Central Africa, per steamer *Peninsular*, September 2nd.

BIRTH.

REES.—July 7th at Inyat, Matebeleland, South Africa, the wife of the Rev. Bowen Rees, of a son (Gwilym Wardlaw).

MARRIAGE.

GILLISON—HARRIS.—September 7th, at the British Consulate, Hankow, by the Rev. Griffith John, D.D., Thomas Gillison, M.B., C.M., to Elizabeth May Harris, L.R.C.P., L.R.C.S.

DEATHS.

REES.—July 13th, at Inyat, Matebeleland, South Africa, Gwilym Wardlaw infant son of the Rev. Bowen Rees.

WRIGHT.—August 3rd, at Harrogate, Henry Wright, Esq., J.P., aged 74 years, for many years a Director and Trustee of the Society.

JOSS.—August 5th, accidentally drowned in Aberdeen Harbour, Willlau, son of the Rev. Walter Joss, of Madras, South India, aged 14 years.

JOHNSON.—August 8th, at Bradford, Elizabeth, wife of the Rev. William Johnson, B.A., late of Calcutta, North India.

HORNE.—August 27th, at Rhynte, N.B., Margaret, wife of Mr. David Horne, and formerly widow of Mr. Hugh Brown, Missionary Schoolmaster at Ridgmount, Jamaica, aged 81 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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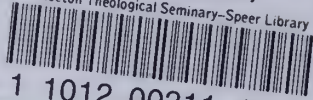
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